

Table Talk

News and Views of the Student Body of The Lutheran
Theological Seminary at Gettysburg.

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RED ALERT !!

To Arms! To Arms, my Christian brethren. A threatening menace is at work within the seminary community. We must overcome IT before IT overcomes us. Prepare for battle!

The alarming thing about our enemy is that it is a force which cannot be seen. Even more frightening is the fact that we cannot combat it as an Army. It must be defeated through individual "hand to hand" combat. I speak of an enemy which lurks in the hearts of all men. Its strength lies in our weakness. The menace about which I speak, my fellow soldiers in Christ, is DISHONESTY.

It has been brought to the attention of the Executive Board that the Coffee Shop Cooperative is once again in the RED. The reason for this is that there are those among us taking coffee, tea, and doughnuts and neglecting to pay for them. The Cooperative relies upon its profit to pay the salaries of those who work in the Coffee Shop. When there is no profit, the money must be taken from the treasury of the student government. Since blood cannot be squeezed from a turnip, the problem must be solved in some other way. There are only two possible solutions: (1) student government dues will have to be raised, or (2) coffee and doughnuts will no longer be available in the Coffee Shop.

To make matters worse, soda has been disappearing in great quantity from the laundry room in Baughman Hall. The only foreseen remedy here is its removal.

Are these the measures we must take? Would this be settling the real problem? The real issues involved, of course, is not financial but ethical. It concerns every seminarian.

In organizing his army, Oliver Cromwell followed the policy that, "A few honest men are better than numbers. If you choose Godly honest men to be captains. (Cont'd Page 2)

You are 86 years old. You need a cane to walk -- and then only with great difficulty. Your visitors are few and seldom do you have opportunity to talk with anyone. Even the passing cars outside your window no longer hold your interest. You've lived a full life, but now your failing memory, your weak muscles, and your decreasing sight, which at one time seemed only a vague possibility, are now a stark reality. You would be thrilled to have a young man or woman visit and talk with you, if only occasionally.

We, as seminarians, are offered this possibility for service in our community. Fortunately, our call is not merely to study. We are all called to the special status of Christians -- called to sacrifice for others. Of course old people are often depressing -- some can't hear, some moan, some refuse to talk, some can't talk, many are irrational, a few only vegetate: but with it all, our services are needed. How can we expect our future parishioners to give of their busy time for others when we ourselves are unwilling? The call of the gospel is to serve. Can we pass up an opportunity?

Visits to Adams County Home:
Contact Rod Shearer.

MERGER

For quite some time whenever the subject of merger with Philadelphia came up, I cringed slightly and crossed my fingers hoping that it wouldn't happen. I wanted the status quo. But when I examine why I crossed my fingers, I come to find that it is a selfish personal reason (Cont'd Page 2)

RED ALERT (Cont'd)

honest men will follow them." We have been chosen and are being trained to be Captains in Christ's army. How can we go forth into the world preaching honesty and not practice it ourselves? To talk one thing and to do another is the worse form of hypocrisy!

To borrow another quotation, this time from Shakespeare, "To be honest as this world goes is to be one man picked out of ten thousand."

Search your conscience. Do you not owe it to your Lord, to your fellow man, Yea, to YOURSELF to be that One Man!?

Sharon Beckhardt

MERGER (Cont'd)

that has little if any relevancy for the Church. I suspect that if others examine their reasons for opposing or frowning upon a change, they will find that we share a lot in common. Once I realized that my reasons were selfish, I then began to reflect upon the mood of the generation, upon my experience during the past years, and upon what my academic studies have brought to light with respect to Christian Education.

I find that the present system of lay education is defunct. That is as mild as I can state the case. Churchmen spread throughout the area are unaware of current methodologies, of contemporary theologies, of modern biblical studies, and sociological data available to date. What a boon to the people of God if these materials could be caught up in the mood of the generation. The focus for the future of the Church is upon the layman, That is, if there is a future. No longer than those who sit in the pew be expected to sit and vegetate. The contemporary layman can be fooled but he is no fool. We can no longer answer lay questions with "Jesus Saves". The questioner wants to know why, when, how, and where. Don't answer these questions for provide a methodology for him to answer them and the great Church exodus of recent years will look like a little kindergarden
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BIG CONTROVERSY HITS CAMPUS

In these times that try men's souls, it is most heartening to see how eagerly Gettysburg's conscience seminarians rally to a worthy cause. How willingly they rise to the occasion to nobly decide the ULTIMATE CONCERN - OLEO OR BUTTER? which should be served in the refectory?

This issue, which had been festering for some time, was forced to the surface by several High Churchmen who decided that oleo no longer tantalized their temperamental tastebuds. BUTTER WAS BETTER!

As a result of the controversy, two main factions were formulated, the "Oleo -ists" and the "Butter-men". A third "sleeper" party the "Lard-eaters" contemplated entering the race also. The two main factions campaigned unscrupulously. Tension mounted! Pleasant leisurely meals in the dining hall ceased.

The members of the two parties were quite easy to distinguish. The "Oleo-ists" sneered with greasy lips across the table at the "Butter-men", who angrily gnawed their dry, bare bread!

"Pass the butter," became a dirty phrase.

Finally, the big day arrived. A vote by show of hands would decide whether the refectory members' bills and weight would "sky-rocket" or things would remain at status quo.

The vote was taken, and due to the fact that the "lardy party" cast their votes for oleo and trimmer figures, the Oleo-ists were victorious!!

Sharon Beckhardt

At the risk of belaboring a now more-or-less familiar topic, but yet concerned enough not to allow what I consider an important subject to be too readily forgotten, I would like to pursue a bit further my question concerning seminarians and communion practices.

In Seminarian S.F. Yelovich's "Response" he says this in reference to the LCA's prayer for the ordination
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MERGER (Cont'd)

recess in the future. Educate the lay and maybe this barrier between the Church and the World can be broken and Christ can become something meaningful to every man in every situation.

Educate the lay at Gettysburg. Let Philadelphia lose its identity by absorption into the university setting as one discipline among many. Turn Gettysburg into the most effective Lutheran institution for layman in the country and that plaque in front of the Ad Building may read Estab. 1826 - Rejuvenated 19 ..

I certainly don't believe that is in any sense of the word out of order for a student to endorse what appears to be a move on the part of certain "powers that be" to "get with it." I applaud and am proud of them.

Ron Weagley

Gettysburg seminarians took time out of their busy academic schedule to observe, "in a big way", December 13, "The 3rd Day of Advent."

The traditional Advent banquet opened the evening. Faculty, students, and their families gathered in the candle-lit refectory for the holiday feast. The meal, a "Gourmet's delight" consisted of turkey, dressing, cranberry sauce, "peas au mystic", hot rolls, and Chief's special thick gravey umm! Mini-cheese cake was served for desert.

As everyone engaged in fellowship and conversation, several figures stole away unnoticed into the cold night air. These figures formed the cast of the play, The American Dream which was presented by the Chancel Players following the banquet at 7:30.

The players busily hurried to put on their make-up and costumes and go over their lines. There wasn't even time for "pre-curtain gitters". Director Tom George calmly gave the actors their last minute directions, STAY CALM! STAY CALM! The, curtain time! The play was given to a capacity audience, who en-
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COMMUNION PRACTICES (Cont'd)

service: it 'gives us an insight into the LCA's understanding of the special function of the pastor: he is 'to bring those committed to your charge to the faith and knowledge of God and to the fulness of life in Christ.' This is his special status."

It must be either because of a communication barrier between seminarian Yelovich and myself or because of seminarian Yelovich's theology that I am prompted to continue this discussion. It seems evident to me that the pastor's status as explained above is in NO sense "special" as seminarian Yelovich would have us believe. It is everyone's responsibility to bring others "to the faith and knowledge of God and to the fulness of life in Christ," In this regard it would appear that allowing seminarians to administer the sacrament becomes simply a practical problem and not theological at all, at least after the full meaning of Luther's "priesthood of all believers" is comprehended.

Also, if I may be so bold to suggest this, I am increasingly coming to recognize that the eucharist itself, as well as the office of the ministry are from a purely theological and theological position completely dispensable, being only symbols and no more. But because of our distorted, often selfish, and usually inflated misconceptions of the eucharist and the ministry we frequently defend many aspects of them which hinder rather than promote authentic godliness as revealed in the Galilean origins of Christianity.

Phil Howard

AMEN! HALLELUJAH!

The liberal attitude at our seminary, especially towards forms and practices of worship, is both refreshing and perplexing to me. On the one hand we are flexible and allow many innovations (which are often practices resurrected from the sixteenth century
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DECEMBER 13 (Cont'd)

thusiastically responded with their applause and compliments. Let me pause to thank again the cast, Rich Barley, Joanne Hunsinger, Harold Fox, Betty Haackman, and Dick Little, for a job well done.

After the play everyone adjourned to the "open house" at Baughman Hall, which was followed by a "post session" on the third floor. A special thank-you to the "Baughman Boys" for entertaining us in style.

Sharon Beckhardt

AMEN! (Cont'd)

or earlier) yet we tend to be so critical if the celebrant does not fit exactly into "our" world. Is it perhaps that the leading inovators (who are also the leading critics) are really rebelling because others do not accept their "would be" status quo?

To test our sincerity, would our "avante garde" liberalists and other worshippers be tolerant of a few healthy "Amen" and "Hallelujah" ejaculations at appropriate times in our worship service? Or, just as we pass the "pax", could we not sometimes give the "holy kiss" -- mant twentieth century Orthodox brethren still do? Then there is the prostrate bow in front of the altar which could be very reverant exercise.

The musically inclined worshippers may even want to praise the Lord as stated in Psalm 150 with "timbrel and dance" or "loud clashing cymbals".

In our "liberalism" just how flexible are we? Or have we too become "traditionalists" and "conservatives" with our brand of liberty? According to some of the often bitter criticism (in casual discussions) of the conduct of some services -- even by people who would like to be regarded as very "liberal" -- makes me feel that there is much "shallowness" and an abundance of "outward show" in some of our forms of worship, but very little charity or toleration. How fitting it would be to burn
(Cont'd ... column)

A MEAL OF RECONCILIATION

On Thursday, January 11, a meal of reconciliation was held at the north branch of the Adams County National Bank at 6:30 P.M. The format of the meal consisted of a period of readings from scripture and contemporary sources interlaced with silent and spoken prayer, a collection, and a meal of tea and rice.

The purpose of the meal was to offer all mebers of the community of Gettysburg the opportunity to express their unity with the innocent victims of a war which is killing and maiming more children than soldiers. Through the meal of reconciliation we took upon ourselves the burden of the war in Vietnam in an effort to bring that war to an end, while at the same time coming to the aid of its innocent victims. Laymen and clergy from many areas of life in Gettysburg participated in this meal of tea and rice. The simplicity of the sharing of tea and rice was itself expressive of our unity with those who suffer in Vietnam. Our participation in this meal was a significant step in assuming responsibility for the war as well as helping to alleviate the suffering of the innocent victims of the war.

Ron Garrett

incense once a week to warn us of our bigotedness, and as " a sweet savor unto Lord!"

Whatever the outcome of this mild polemic, I am cognizant of the fact that all things should be done in "decency and order", and also that we must guard against "offending our brother". Therefore some of these worship forms may be better suited for our private devotions. However, let us have some positive ideas and action on this subject rather than the biting, behind the back decimations.

Let us praise the Lord with our whole heart and mind and soul.
Hallelujah! Amen!

Oh Come Oh Come Emmanuel, Marantha, Lord come! "Behold I bring you tidings of great joy, for unto you is born and His name shall be called Wonderful ... THE PRINCE OF PEACE!" and HE SHALL REIGN FOREVER AND EVER!

This of course is the wondrous message of Christmas. Since this is a Christian theological seminary, I, of course, can PRESUPPOSE that its true meaning is known and reflected in the lives of all, the year round! Therefore, I can also presuppose that the "spirit" of the PRINCE OF PEACE is active and ever present in our community here at Gettysburg. Therefore, there really isn't any reason for me to go any further in this article, is there? MARANTHA!!

Sharon Beckhardt
